1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

Katumbalevu only; Vale Lailai have one of their own. Tuimereke, as last survivor of the oldest generation, was chief of the clan (*turanga ni matanggali*).

There are also heads of the sides of the oven (*mbati ni lovo*) or residences (*i tokatoka*). Salesi of the senior branch of Vatuwangga was chief of his quarter, but resigned, and was succeeded by Peni Vakaruarua.

Levuka

Levuka bears a peculiar relation to Tumbou and to the other villages of Lakemba. The Levukans alone are permitted to wear the turban in the village. The following information concerning the Levukans was given to me by natives:

Levuka has the same meaning as *voroka*, the body, trunk, main part. Mbau is the original home of the Levukans. Their dialect still differs from that of Lakemba, but at the present day it inclines more to Lauan. Formerly they married within the village that the Levukan blood might not be lost, but now they marry outside.

Only three clans remain: Ndaulakemba, Manukuira, Ndelaikorolevu. The ceremonial name (*i thavu*) of Levuka is Ndelaikorolevu (top of the great village), it refers to the hill in Mbau on which they used to live. Ndelaikorolevu is the herald clan. The chief is known as Ndaulakemba, or short Ndau (fisherman, or the navigator).

The business of the people of Levuka was to sail. Alone they used to sail, for the other villages were on the hills. They did not plant or fish except to please themselves.

The women made pots to sell. They got clay from Mbala in Lakemba; black sand from Oneata; red sand from Narukuinanggelendamundamu in Lakemba. Both these sands were mixed with the clay. After making the pots they left them to dry for two or three weeks and then baked them. They used taro to paint washing-basins while hot; then they painted them with an infusion of mangrove bark: this gave a good appearance and made it lasting. Cooking pots they painted with the resin of the kauri technically called *makandre*. Pots were not painted inside. These pots were not taken for presentation at ceremonial exchanges or potlatches (*solevu*), but were sold and paid for in bark-cloth, oil, tobacco. They went all over Lau with their pots. There is only one woman that can make pots now—the only Levukan woman in Lau. The Lakembans still maintain their Mbauan connection. Their clan in Mbau is the Vusaratu, the clan of the Roko Tui Mbau.[1]

[1] One informant however says that Ndaulakemba goes to Tuikamba, the clan of the Vunivalu of Mbau, Ndelaikorolevu to Vusaratu, and Manukuira to the heralds.